

Goar Sihadakdanahon in the Ethnic of Batak Mandailing

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Abstract : Batak Mandailing society have different perceptions and ways of naming their children. The names *Jogi* and *Jeges* that have similar meanings are good, beautiful, handsome, often used as a name in this society. The difference between the two names is in the form of language. This lingual phenomenon occurs because of differences in perceptions and backgrounds between the givers of names. Batak Mandailing society have distinctive names that are different from other communities. Based on the results of the observation it appears that the names of Mandailing people have a close relationship between the name of the child and the expectations of his parents as part of Batak ethnic group. Judging from the meaning of each child's name shows the meaning of the name that glorifies, kindness, courage, tenderness, charm, and obedience. Parents try to give their children's names the best names in their opinion. As part of the Batak ethnic group, Batak-Mandailing has a culture of giving names to their children. One of the names found in the Batak Mandailing language is *goar sihadakdanahon* which is different from *goar-goar*. *Goar* is an additional name or nickname given to someone because of the habits / work or characteristics that are typical of that person. *Goar sihadakdanahon* is the name given by parents to the Batak Mandailing community to their children since childhood which is hope, ideals and prayers of the child concerned. With the approach of anthropolinguistic theory and descriptive ethnographic methods, this research will examine and explore how the meaning and cultural values and local wisdom of the Batak Mandailing community through *Goar sihadakdanahon*.

1 INTRODUCTION

Many reasons and considerations for parents in choosing a child's name. Some parents like their children to have unique and unfamiliar names, because parents worry when their child's name is called in public, there are many children who turn around because of the same name. Some prefer their children to have names that are short and easy to remember. Some other parents chose magnificent names for their children. While for certain groups there is a belief that children "have names that are not suitable" can get sick. Some people regard names as ordinary, just identities that distinguish someone from others. Some choose names for their children based on a sense of respect for someone who is considered to have meritorious or admired.

The Batak-Mandailing community has distinctive names given to their children. Based on observations, it can be seen that the names of

mandailing people have a close relationship between the names of children and the expectations of their parents. Judging from the meaning of each child's name shows the meaning of grandeur, kindness, pride, tenderness, charm, servitude, and obedience. Parents try to give their children's names the best names in their opinion.

Having a name is a privilege or honor for everyone. Stephen Ulmann, (2017: 84-85) states that there is no one who is low or high in degree who lives anonymously once he is born in the world; each person is given a name by his parents when he was born. Everyone must have at least one name that they carry. The name is so close to the owner that the name describes a good or bad reputation, a good story, sad, and happy behind that name. Names are symbols of individuality. In this context, names can be used to refer to themselves (speakers), the second person (who is spoken to), and the third person (discussed), that naming is the result of civilized thought. Names can be used basically as a term to

refer to anything, whether human, animal or object. Therefore, the naming process is often considered to be arbitrary (see Lyons, 1995). However, not all aspects related to naming are arbitrary. The naming process is a special institution activity that is even closely related to the cultural values of the community.

Sibarani (2004: 109) states there are five types of names in Batak culture, namely:

1. *Pranama*, the nickname given to the child before he is given his real name.
2. *Goar sihadakdanahon* 'real name from birth', is the name given by parents to the child since childhood.
3. *Panggoaran* 'teknonim or the name of the eldest child / grandchild', is an additional name given by the community directly to the parents by calling on the name of their first child or grandchild.
4. *Goar-goar* 'nickname' is an additional name given by many people to someone who has a job, privileges, characteristics or certain traits.
5. *Marga* 'family name / relatives', is the name given to someone automatically based on unilinear kinship or genealogical lineage patrilineally from one ancestor. This article will examine the meaning of *goar sihadakdanahon* as part of the cultural system of the Mandailing Batak community.

The role of language is very important in understanding culture, and the role of culture is also very important in understanding language. Communication in language will reach the target if the communication participant placed the language in its cultural context. The theory in this study is anthropolinguistic which is a sub-field of linguistics in relation to the place of language in a social or cultural context especially in the task of analyzing the naming process on *goar sihadakdanahon* in the Batak Mandailing community.

Cultural values are values that are agreed upon by the community that are Cultural values are values that are planted or agreed upon by the community that are rooted in habits, beliefs, symbols with certain characteristics that can be distinguished from one another in habits, beliefs, symbols with certain characteristics that can be distinguished from one another. Cultural values will appear in symbols, slogans, motto, vision and mission. There are 9 Mandailing cultures that are highly respected by the Mandailing people, including the following. First, kinship includes tribal relations, affection on the basis of blood relations, harmony, *Dalihan Na Tolu* and all relationships relating to relationships due to

marriage, clan solidarity and others. Second, religion includes religious life, both the Islamic religion and other religions that regulate relations with the Creator and its relationship with humans and their environment. Third, *Hagabeon* that public confidence in the myth many descendants will live long. Fourth, Progress obtained from education and wander to improve the standard of living physically and mentally. Fifth, *Hasangapon* is the glory, authority, charisma and strong power to achieve glory. Sixth, *Hamoraan* is a wealth of property, encouraging enthusiasm to look for assets for the welfare of themselves and others. Seventh, Law is the rules that encourage the spirit to uphold justice and truth. Eighth, Protection is the value of the need for protection. Ninth, conflicts for Mandailing people always try to resolve conflicts that they experienced in a short time, because conflict is a disgrace to them. Tenth, Customary.

2 RESEARCH METHODS

This type of research is qualitative. The process of data collection was carried out in Padang Sidempuan, North Sumatra in families of Batak Mandailing ethnic. Data collection is done by observation techniques, questionnaires, and interviews. Data in the form of native Batak Mandailing ethnic names which are assumed to have certain meanings are collected purposively by observing a number of lists. Names describing cultural values are also analyzed. Data collection in the form of community names is not limited in number (population or sample), but rather it is collected based on the needs of achieving the research objectives themselves (purposive sampling). The data is considered valid in achieving the objectives of the research, described before were analyzed qualitatively, by understanding in depth the results of questionnaires and interviews as a whole and studying them based on concepts that have been chosen as the basis of research. The results of the analysis are presented informally, namely in the form of descriptions in the form of words and obtained from the results of the analysis of the researcher, and the result of an agreement between the researcher and the informants. Based on the results of the analysis drawn an inductive conclusion.

3 DISCUSSION

Goar sihadakdanahon is the name given by parents since the child / baby is born. Usually the naming is accompanied by hope and good prayers carried out through traditional ceremonies *manggoar dakdanak tubu* (custom of naming a newborn child). Based on the observations, the meaning of *goar sihadakdanahon* can be grouped into several meanings which will be described in the section below.

3.1 Futurative Meaning

The meaning of this futurative name is contains hope that life of the name owner will become as the name implies. In community life, especially in the Batak Mandailing tribe, the meaning of the futurative name is found. In general, a name implies hope that concerns the future of child (the owner of the name). Everyone's hopes will always be good, although that hope is not always fulfilled according to the meaning contained in these names. At least it is expected that the children bearing the name will be reminded that they have names that have good meanings. So, if they do bad things, they will think and be ashamed to do those things. Names those contain futurative meanings in the Batak Mandailing community as below. (see Harahap, 2008)

3.1.1 *Parlaungan* 'protection'

The name above is a part of noun, i.e. /*per-an*+ *laung* 'protected' / means a shelter. The name *parlaungan* usually given to boys in the hope that they will become strong, as well as psychic, so that it became a place to complain and take refuge for his brothers. There is also the name *parlindungan* is a part of noun /*per-an* + *indung* / whose meaning is almost the same as the *parlaungan*. A child named *parlindungan* is expected to be a place of refuge for his brothers.

From observations it can be observed that there are religious values in giving *parlaungan* and *parlindungan* names. The Mandailing people, who are generally Muslim, appreciate that humans need protection from Allah SWT in their daily lives obtained through their religious beliefs; in addition to those who are considered stronger both physically and materially. A boy named *parlaungan* and *parlindungan*, besides meaningful hope, it also contains values of protection and the need for protection.

3.1.2 *Panangian* 'hearing'

The name above is a type of noun. Which consists of verb *tangi* 'hear' and confix /*pa-an*/ -> *panangian*. The word *panangian* describe obedience, the nature that wants to hear the advice of his parents. Parents hope that children who are given *panangian* names will be obedient children and want to *manangihon* "listen to" their parents' advice. So, the name *Panangian* is given in the hope that his child will become a person who will obey in the future.

From observations, the word *panangian* 'hearing' has religious value. Indeed, children who are given the name *Panangian* are expected to be children who are pious in listening to and carrying out God's commands. The majority of Mandailing people are Muslims, culturally they are obedient and want to listen to religious orders; for example they pray five times and give alms to the poor. So giving *Panangian* names is certainly part of the cultural context of the people who have high religious values.

3.1.3 *Pangihutan* 'followed'

The name *Pangihutan* is usually given to boys. Parents who gave the name *Pangihutan* to their children hoped that the younger siblings of *Pangihutan* would be born soon. The futurative meaning contained in the name is so that the birth of the *Pangihutan* will lead to the birth of younger siblings in the future. The name *Pangihutan* is usually given to the first child. *Pangihutan* also means good and exemplary. So that children who are named *pangihutan* are expected to be role models of others.

The name *Pangihutan* is given to the first boy in the hope that there will be *mangihut* 'follow-up' of the birth of his younger siblings in the future. Mandailing community has the concept of many children means a lot of fortune, which is in line with the *hagabeon* value has a descendant successor. One of the wedding destinations for Mandailing people who are part of the *dalihan na tolu* 'three stoves' value system is having a descendant successor. In this case the name *pangihutan* is actually a display of the cultural values of *hagabeon* from this community. The name *pangihutan* is also used with the meaning of person being followed because of his example and power. In this case the name *pangihutan* is a display of the cultural values of *hasangopan* which includes glory, authority, charisma and strong power to achieve glory adopted by the community.

3.1.4 *Horas* ‘greetings of peace and blessings’

The word *horas* is an adjective. Its use is often in greetings of Batak Mandailing people. For example, when they will enter the house, the community will mention the greetings. The word *horas* in the Batak Mandailing is the same as the use of *mejuah-juah* in Batak Karo, and *njuah-juah* in Pakpak language. The word *horas* contains futurative meaning and hopes that the child who is given the name *horas* will live prosperously and prosper.

From the observations, Mandailing people strongly hold welfare values in daily life. They work hard aiming for wealth and progress. So the name *Horas*, which means prosperity, is part of the cultural value of progress inherent in this society.

3.1.5 *Lamtorang* ‘getting brighter’

The word *lamtorang* is a word of light. The name *lamtorang* in the Batak Mandailing language is identical to the name owner's sustenance. That is what parents expect from their children. The futurative meaning contained in the name *lamtorang* is so that after his child is born, his family's sustenance is getting brighter. So children born are carriers of sustenance for their parents. Mandailing people are known as hard workers, as traders and farmers. They think that tomorrow's life is better than today and today is better than yesterday. So naming *lamtorang* 'brighter' is part of the cultural values of progress in this society.

3.1.6 *Mangoloi* ‘affirming’

The word *mangoloi* is a verb. The word *mangoloi* comes from the word *ma+ /oloi/* which means affirming, serving and obeying. The futurative meaning of the name is so that children who have *mangoloi* name become obedient and obedient to parental advice.

From the observations, it was found that the Mandailing community had a culture of obedience and law abiding. They believe that the law must be obeyed and highly respected. The word *mangoloi* is actually a cultural part of the Mandailing community that has a law-abiding cultural value. So *mangoloi* name has something to do with the obedient and law-abiding cultural values of its people.

3.1.7 *Mascahaya* ‘glowing gold’

The word *mascahaya* consists of *mas* and *cahaya* which are the situation words. The name is given to

girls in the hope that their children will bring the *mascahaya* "light or sustenance" to their parents. The futurative meaning contained in the name is so that the child becomes a person who is bright and fluent in his sustenance like shiny and precious gold. Mandailing community has the concept of *hamoraon* 'wealth' which causes them to work diligently in the fields and make a profit in trading. So the naming of *mascahaya* is a display of the value of the culture of *hamoraon* in this society.

3.1.8 *Mora* ‘wealthy’

The word *mora* refers to material wealth. Expectations on the name contain futurative meaning regarding material and moral. The futurative meaning of the name *mora* is that hopefully children will become *mora* 'rich', both wealth and heart. There is also the name *Moratua* 'rich in old age'. The mention of *tua* in Batak Mandailing culture shows happiness and longevity. Expected happiness is also related to wealth. The hope contained in the name *moratua* has a futurative meaning, that is, hopefully the child becomes a rich person and kind.

The name *mora* means wealth that is related to the cultural value of *hamoraon*, the wealth of its person. Mandailing people have hardworking nature with the aim of having wealth. Having *Hamoraon* 'wealth' automatically has *hasangapon* 'honor'. So the name *mora* and *moratua* is a depiction of the cultural values of society, namely the value of the *hamoraon* culture and at the same time the value of *hasangapon*.

Mora does not only mean wealth. There is also *Mora* in the Mandailing community who refers to the part of the value system of *dalihan na tolu*. The system of *dalihan natolu* 'three stoves' consists of 1. *Kahanggi* 'brothers and sisters' which is one group of relatives of one clan 2. *anak boru* 'group of relatives who take wives from *mora* relatives. *Anak boru* can also be defined as a sister of *suhut* father, and 3 *mora* or *hula-hula* is a group of relatives who gave *boru* to be married by *anak boru*. So *mora* is the highest and respected family level because of the wife's group. This kinship group is used as a foundation of *dalihan natolu*. The giving of *mora* name is certainly a display of kinship values and at the same time the values of the customs of the community.

3.1.9 *Panampin* ‘forgiving’

The word *panampin* usually refers to forgiveness and release from punishment for a mistake. The

word *Panampin* is a noun word class that is manifested by the presence of someone who is *mangampini* 'forgiving'. The futuristic meaning contained in the name is that parents hope that children are forgiving to everyone. The existence of *panampin* as a name for the community is a picture of the forgiving nature of the community. From the observations it can be seen that culturally Mandailing people always try to resolve conflicts that occur in a short time, because conflict is a disgrace to them. One way to avoid conflict is to apologize people for the mistakes they have made. So the name *Panampin* is an illustration of the values of conflict resolution in this community.

3.2 Situational Meaning

The meaning of situational name is the meaning of the name which contains a notification of the life situation of the name owner at the time of birth; name that indicates the birth event. Birth events can mean the atmosphere of birth and time of birth. Giving names to their children, often influenced by the situation of events at the birth of a child. The name is given to just remind the birth situation. The names containing the situational meaning found in the Mandailing community are:

3.2.1 *Marito* 'have a brother'

In the Batak Mandailing community, parents prioritize boys because boys will be the successors of their clan. The name *Marito* is addressed to girls whose all siblings are also women. So the name *Marito* contains hope that the child will have a younger brother. It can be traced from the situation at birth; no boy has been given by God to his parents. The word *marito* expresses the cultural value of this society which is very thick with the patriarchal system. Boy birth as the successor is highly coveted descent. Therefore the name *Marito* is given so that the girl born will have a brother in the future. So the word *marito* is the display of the value of *hagabeon* culture in its people.

3.2.2 *Pardamean* 'peace'

The name *Pardamean* is usually given to newborn boys. The word *pardamean* shows a state of peace and harmony. The situation described by name is that after the child is born, the family that originally had a dispute becomes reconciled. Children are considered to bring peace to the family. So the childbirth situation has a relationship with the name

given. The Mandailing community is very thick with a culture of avoiding conflict. The existence of conflict is considered as an obstacle to the progress of society. This causes boys to be given the name *Pardamean* by their parents to remind them of the importance of peace in resolving conflict. So the name *pardamean* contains cultural values of conflict resolution in this society.

3.2.3 *Parluhutan* 'gathering'

The word *parluhutan* comes from the word *luhut* 'gathering' + confix /*par-an*/. The use of *Parluhutan* in the Batak Mandailing language can also be interpreted as complementary. It means that the name *parluhutan* states the situation at the time of his birth, has been fully assembled. Usually the name *parluhutan* is given to boys. The Batak Mandailing community considers the presence of a boy very important to carry on his clan. In this situation, parents consider their children are complete and gathered, both male and female. The word *parluhutan* is an embodiment of the value of *hagabeon* which means it has sons and daughters. The Mandailing people culturally crave complete boys and girls in their marriages. The boy was given name *parluhutan*, was a joy because the child had made it complete. It means that before the *parluhutan* was born, his parents only had daughters. So the birth of a child named *parluhutan* has been complete with the presence of men as successors to bring *hagabeon* to their parents. So giving name *parluhutan* is a picture of the cultural values of *hagabeon*.

3.3 Meaning of Memories

The meaning of the name of the memory is the meaning of the name containing the notification of the memorable situation when the child is still in the womb. These memories can be good or bad. The meaning of memory name is actually related to situational meaning. The situational name meaning also contains notices of memories of the life events of the name owner at the time of birth. So memories of the event of birth can mean the existence of a birth situation before or after the baby is born. The name that contains the meaning of memories found in the Batak Mandailing community is

3.3.1 *Monang* 'win'

Memories shown in the name *Monang* are usually memories when the child is still in the

womb. Usually families win out a legal case (land dispute case, etc.). Parents want to remember the event by giving the name Monang "win" to the child who was born. In addition to containing the meaning of memories, the name Monang 'win' is given to hope for his child, namely that the child named Monang becomes a person who always wins in every case, problem, and competition. It was concluded that giving monang name was closely related to the cultural value of conflict resolution in this society.

3.3.2 *Nahot* 'constantly'

The name *Nahot* is a memory given so that the child conceived is *hot* 'constantly'. From observations there are memories of miscarriages that the mother had experienced several times before. So that while still in the womb, the baby has been named *Nahot*. So that the baby will be *hot* 'constantly' or not fall as before.

It can also be explained that the word *nahot* is given to people who have a fixed position and are committed. Culturally Mandailing people hold firm and commit to the law. So the word *nahot* is the display of law-abiding cultural values from the people.

3.3.3 *Mohammad Ichsan* 'kindness'

Muhammad Ichsan name consists of the word Muhammad, namely the name of the prophet Muhammad SAW and Ichsan which means goodness. This name is usually given to boys. When children are born there are memories of parents about the goodness and blessings of Allah. For example, when a child is born, parents have a blessing in health or fortune, thus giving the name of Muhammad Ichsan to their child. So there is the meaning of memories in giving that name. In addition, parents hope that children who are born will become children who receive blessings and goodness in their lives. Besides containing the meaning of memories, the name Muhammad Ichsan also contains the meaning of hope. Mandailing people are almost 100% adherents of devout Islam, therefore the concept of Islam has a great influence in all aspects of the life of its people. The giving of Muhammad name to be the name of the *nahot* also contains hope that children who are born will become people who are committed and obedient to the law. Ichsan is a display of religious / religious values from the community.

3.3.4 *Salamat* 'scatheless'

The name *Salamat* is a name related to the situation after facing trials or problems. In accordance with the situation that occurs at birth. Before the baby is born, his mother had difficulty because there were no people at home or neighbors who could help. However, the child can be born safely after going through these difficult times. The name *Salamat* contains situational meanings seen from the relationship of names and situations that occur when the baby is born. But it can also contain memories to remember the existence of salvation in the event of a disaster for the baby's family. The name *Salamat* is a display of cultural values protection, namely the need for protection from this community.

3.3.5 *Timbul* 'appear'

The name *Timbul* is given to babies to remember how heavy the times of childbirth are, because the baby is difficult to birth. After going through a long process, finally the awaited baby appears; and when babies appear, they call them *Timbul*. So the meaning of the name *Timbul*, including the meaning of memories and hope. It is expected that children who are given that names will become prominent children. From the observations it can be seen that the name *Timbul* is a display of the values of progress that are embedded in this society.

4 CONCLUSIONS

The name meaning of Mandailing community based on anthropolinguistic studies there are three meanings, namely futurate meaning, situational meaning, and meaning of memories. From the overall names analyzed, it can be found that the giving of *goar sihadaknanahon* to the Mandailing community is more contains hopeful meaning. So through the name given, parents' expectations of their children can be predicted. Furthermore, the situational meaning found in children's names almost always contains memories. It means that in every situational meaning it always creates memories of the process of naming the child. So situational meaning is very close to the meaning of memories.

Goar sihadaknanahon often displaying the cultural values of the Mandailing community. It means that there is a close relationship between *goar sihadaknanahon* as its language container and the cultural values of the Mandailing community.

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